श्री विश्वंभराय नमः

Sri Vishnu Sahasranama Bhashya – bhargavasarma

https://www.facebook.com/bhagavanknl55/

विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम् ।

अनेकरूप दैत्यांतं नमामि पुरुषोत्तमम् ॥

ವಿಷ್ಣುಂ ಜಿಷ್ಣುಂ ಮಹಾವಿಷ್ಣುಂ ಪ್ರಭವಿಷ್ಣುಂ ಮಹೇಶ್ವರಮ್ ।

ಅನೇಕರೂಪ ದೈತ್ಯಾಂತಂ ನಮಾಮಿ ಪುರುಷೋತ್ತಮಮ್ ॥

విష్ణుం జిష్ణుం మహావిష్ణుం ప్రభవిష్ణుం మహేశ్వరమ్ |

అనేకరూప దైత్యాంతం నమామి పురుషోత్తమమ్ ||

viṣṇuṃ jiṣṇuṃ mahāviṣṇuṃ prabhaviṣṇuṃ maheśvaram |
anekarūpa daityāṃtaṃ namāmi puruṣottamam ||

This a powerful salutation to Bhagawan Vishnu, found in the introductory portion of the Vishnu Sahasranama. This sloka was spoken by Bhishmacharya as part of his response to Yudhishthira's questions. Bhishma begins to glorify Lord Vishnu's attributes before reciting the thousand names.

Vishnu means the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.

Literally the term VISHNU indicates the one Who is verily the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways.

Vishnu is the cosmic builder, the one who created different entities in the Universe and also the one who destroys everything at the time of deluge. He is the Creator of the Universe, whose womb is the source of origin of the Universe, Brahmaadi Devatas and Jeevas.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

He is beyond perception (Adhokshajah) through senses and beyond knowledge acquired through senses.

He is the protector of Vedas; the one who is extolled by Vedas and the one who can be obtained by knowledge (Yathaartha Jnaana) of sacred scripts.

He is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama). The very first sloka of Sri Vishnu Sahasranaama Stothram eulogizes Lord Vishnu as…

"Viswam-Vishnur-Vashatkaaro-Bhoota-Bhavya-Bhavat-Prabhuh…"

Vishnu is the one who dwells in all beings, present everywhere, the one who dwells in each and every element of this universe and everything dwells in Him.

He is the solitary unique soul (**ParamaAtma**) of outstanding excellence. He is the mega spirit present in every being of the entire universe. He is the Heart and soul of the universe and the only Aatman (soul) that existed in the beginning.

He is Vashatkarah the one who possess divine and auspicious qualities like…

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and

- Total dispassionateness (non-attachment);

Lord Vishnu is free from all imperfections **nIrdhosha/doshadoora** and possessor of auspicious, best and unlimited attributes **aNantakalyaAnaGuna paripoorna** like...

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence.

He is Bhoota-Bhavya-Bhavat-Prabhuh - Lord of the past; present and future.

He is BHAGAVAN (**Bhagavantha**) - the one who is worthy of worship, holy, divine, venerable, the Supreme God - Hari Sarvottama.

Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and Pruthvi (earth); collectively known as Panchamaha-Bhoothaas; the five basic elements of nature are the creation of the all-pervading supreme God Vishnu the **Mahadbhuutah**.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।

त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥

eko viṣṇur-mahadbhūtaṃ pṛthag-bhūtāny-anekaśaḥ |
trīm̐l-lokān-vyāpya bhūtātmā bhuṅkte viśvabhug-avyayaḥ |

Ancient scripts declare God as "**Eko VisHnu MaHadbHutah**"

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who

pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Vishnu) remaining composed and untainted.

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible-AcHyutA;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension.

He is the God of Gods the Supreme God Maha VisHnu the Hari Sarvottama.

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Bhagawan Vishnu.

My obeisance and salutations to that Vishnu the Eeeswarah who is omnipotent, omnipresent and omniscient;

Eesha means Master - Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence.

Lord Vishnu is NiyaAmaka (Sarva NiyaAmaka) of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time - Kaala Niyaamaka - Kaalo~`smi Loka…

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

Vishnu is the ultimate Dharma and ultimate Tattva and worshiping/praying Him with proper anusandhana of his qualities is perhaps the quintessence of Sri Vishnu Sahasrnama Stothra.

Lord Vishnu is the source and from whom originated are the four great human values viz. dhArma-artHa-kaAma-moksHa.

MuktaAnaaM ParamaaGatiH (SVSN - sloka # 2)

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

Akhila amnayaika vedyo Harih (Prameya Navaratnas)

All Vedas speak (extolls) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

Vishnu is Veda-VEdyah - His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely. Is it possible for anyone in this Universe to describe Lord Vishnu? the Supreme God - Hari Sarvottama;

He is ANIRDESHYA - the one who is beyond description, undefinable, inexplicable, He is beyond perception; it is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary.

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta.

Understanding Vishnu Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharyaru an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva-Dvaita-Tattvavada. Vishnu bhakti, faith in Lord Vishnu is one of the fundamentals, foundations of Dvaita ethics.

➢ JISHNU

Jishnu means the one who is victorious, the one who vanquishes, the one who triumphs, the one who excels.

Jishnu is one of the salient features of the Supreme God Vishnu who is ever victorious. He is personification of VIJAYA/JAYA.

He is invincible. His very nature is Victory and is ever triumphant. VISHNU IS JISHNU;

His very name, thought and devotion bring victory to His devotees. He is the one who grants success in endeavours (VIJAYA) to the deserving.

Lord Vishnu is both Vijaya and Jaya. He is Vijayo-Jaya Vardhana the one who always flourishes in victory.

➢ MAHA VISHNU

Maha means greater than the greatest. **MAHA (Mahaan)** is an important attribute of Lord Vishnu, a supreme quality repeatedly stressed in the *Sri Vishnu Sahasranama*

Stothram as many as **42 times**. In every conceivable aspect, Vishnu is *Mahaan*—the mighty God.

These names are strategically placed throughout the stotram to highlight His various supreme attributes, such as His great power, wisdom, and cosmic role. Far from being mere titles, they represent different dimensions of His supreme status. They emphasize Vishnu as the ultimate source of strength and activity in the universe while reflecting His status as the **"Supreme Light"** of consciousness and wisdom.

Furthermore, these "Maha" names highlight specific legendary deeds, His immeasurable physical presence, and position Him as the ultimate refuge and treasure for the soul.

Verse 77 alone contains the highest density of "Maha" qualities in a single breath:

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥

mahākramo mahākarmā mahātejā mahoragaḥ |
mahākratur mahāyajvā mahāyajño mahāhaviḥ ||

He is ANIRDESHYA—the one who is beyond description, undefinable, and inexplicable. He exists beyond perception, making it impossible to pin-point or specify His *roopa* (appearance). He is larger than the largest (Viswam) and smaller than the smallest conceivable.

Verily, He is the Tallest God, tallest in stature and at the absolute Summit, expanding and penetrating in manifold directions and ways. He is the God of Gods; the Supreme God; Maha Vishnu, the Hari Sarvottama. Ultimately, all three—

Vishnu, Jishnu, and Maha-Vishnu—are attributes of the Supreme God, SriManNaAraAyana, the Hari Sarvottama.

PRABHA-VISHNU

Prabha/Prabhasa means the one that illumines, glitters - VISHNU is the one who glitters always;

He is "Ravirvirochanah Suryah Savitaa RaviLochana" - the One who is the Sun Himself, the One who glitters always and makes the Sun shine; He is light that illumines Sun, the one who creates the worlds, and the one who has Sun for his eyes; Chaksho! Suryo Ajayatha...

He is Savitha the most sacred among all the elements of sanctity.

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

PRABHA is one of the attributes of VISHNU who is PRABHA-VISHNU;

MAHESHWARA

Eesha means Master - Maheshwara means Great Master. Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka (Sarva NiyaAmaka) of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity.

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeeswarah who is omnipotent, omnipresent and omniscient;

ANEKARUPADAITYA~TAM...

In all incarnations of Lord Vishnu main objective would be Dushta Sikshana; Sishta Rakshana and to uplift the Dharma.

Lord Vishnu has slained several demonic forces. This attribute of Lord Vishnu we find more predominantly in Sri Rama-avathara and Sri Krishna-avathara.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana and ended with Kurukshethra war.

Kaama (lust, craze, desire), Krodha (anger, hatred), Lobha (greed, miserliness, narrow minded), Moha (delusory emotional attachment), Mada or Ahankara (pride, stubborn mindedness), Matsarya (envy, jealousy, show or vanity, and pride) are called Daitya lakshana (demonic characters).

These demonic characters are called Arishadvargas (negative passions) who are the six internal enemies of mankind. They are responsible for all kinds of difficult experiences in our lives. These negative characters prevent mankind from realizing the ultimate reality.

Lord Sri Krishna explains the characteristic features of Divine (Daivee) and Demonic (Asuree) qualities and implications of having AsureE qualities in Bhagawadgita - DaivaAsura SampadVibhaAga Yoga (16th canto);

PURUSHOTTAMAH

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottama whether it is Sri Rama or Sri Krishna or Lord Srinivaasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme Lord is exclusively dedicated to Purushottama.

yasmātkṣaramatīto२ hamakṣarādapi cottamaḥ |
ato२ smi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitaḥ

www.bhargavasarma.blogspot.com

yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spells out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much... superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the
- one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness. Purusha means Bhagavantha; the one that eulogizes the glory of Bhagavantha is Purusha Sooktha.

In sloka # 5 of Sri Venkatesa Stothram (Brahmanda Purana) Lord Venkateswara is extolled as Purushottama – Ramaanaatho Maheebharthaa Bhuudharah Purushottamah.

In the prologue to Vishnu Sahasranama Stothram Bheeshmacharya glorifies Lord Vishnu as...

"**Jagat prabhum devadevam anantham purushottamam**"
(sloka # 9)

"**Anekaroopa daityaantam namaami Purushottamam**"
(sloka # 21)

In sloka # 9 and 13 of Phala Sruthi (SVSN Stothram), merits of worshiping such Purushottama are mentioned. These verses emphasizes that a devotee who constantly chants these names with devotion can cross over even the most insurmountable difficulties.

www.bhargavasarma.blogspot.com

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ ९ ॥

durgāṇyatitaratyāśu puruṣaḥ puruṣottamam |
stuvannāmasahasreṇa nityaṃ bhaktisamanvitaḥ || 9 ||

Merit: The person who constantly lauds the Supreme Purusha with these thousand names, filled with devotion, quickly crosses over all miseries and insurmountable obstacles.

Sloka 13:

This verse describes the mental state of a true devotee of Purushottama, stating that their mind becomes free from negative emotions due to their accumulated spiritual merit (*Krita-punya*).

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३ ॥

na krodho na ca mātsaryaṃ na lobho nāśubhā matiḥ |
bhavanti kṛtapuṇyānāṃ bhaktānāṃ puruṣottame || 13 ||

Merit: Devotees of Purushottama are never tainted by anger (*krodha*), jealousy (*matsarya*), greed (*lobha*), or any inauspicious or evil thoughts (*ashubha mati*). This mental purity is the hallmark of those who have attained merit through their devotion.

Sri KrishnaArpanamastu
naham karta harih karta

www.bhargavasarma.blogspot.com